

THE CHRISTIAN CENTURY

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Ireland's Thralldom

The Story and Explanation of the Backwardness and Oppression of Ireland's Masses—Told in the Social Survey by Alva W. Taylor

The Perennial Problem

And a Passing Solution
Editorial

An Afternoon Tea

By Charles Clayton Morrison

Our Readers' Opinions

On a New Sort of Heresy and a Certain Old Heresy

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Eureka College Letter

As we approach the opening of the school the prospects for a good attendance are increasing. Eureka College ought to have the best attendance for years this fall.

Many improvements have been made on Lida's Wood, the girl's boarding hall, during the summer. We are now prepared to compete with the best schools in the land in this respect. All the rooms have been refrescoed and many of them refurnished. We would like for our people who have daughters to send away to college, to give us consideration before a decision is made.

The Illinois State Convention will be held in Springfield, Sept. 12-15. A full half day is given to the cause of Christian education. Professor Arthur Holmes, of the University of Pennsylvania, will deliver the principal address, and the entire campaign committee will speak in the interest of the endowment proposition. Rev. David H. Shields, pastor of the Eureka Church, will deliver the address for the Illinois Christian Educational Association, and judging from what we have heard from Brother Shields, it will be a "hummer."

The representatives of Eureka College have returned from the Educational Congress at Winona Lake, enthusiastic over the prospects of a permanent educational association. We are glad that time has been taken to deliberate upon the matter, and we sincerely hope the meeting in Lexington, Kentucky, in February, 1911, will result in a permanent organization.

Eureka College will get \$5,000 from the estate of Brother Rodney Mitchell, of Minier, who passed away during the past month. Brother Mitchell was one of the really great men of Central Illinois and has always been a good friend of Eureka College.

The Endowment Campaign is progressing. We have added quite a bit during the past month. We now have \$65,000.

H. H. PETERS.

Men at Springfield

The annual meeting of the Illinois Brotherhood of the Disciples of Christ, is at hand. We have an afternoon and evening session on Tuesday, Sept. 13, 1910, at Springfield. This is in connection with the Illinois Christian Missionary State Convention.

The program is carefully arranged and will present a well thought out plan for the entire Brotherhood movement. The three afternoon addresses will deal with "The Origin and Significance of the Brotherhood Movement," "The Relation of the State Organization to the Local and General Brotherhood," "The Practical Activities of a Local Brotherhood." Following this a Round Table and Open Par-



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liament will furnish opportunity for the freest and widest discussion. The Brotherhood movement is in its second year and Illinois should be in the front rank among the states in this line of church activity.

At 6:00 o'clock a banquet will be served. The talks for this hour have been assigned to the national secretaries, and they will speak to our men with an uplift from their wider experience.

In the evening Dr. Arthur Holmes, of Philadelphia, will deliver the address. Every man in the Illinois churches ought to hear him.

The men in the Christian churches in Illinois should not be satisfied with less than 1,000 men at this great meeting. Let everyone who reads this begin now to get ready to come to Springfield, Sept. 13, and to talk to every man he sees about the meeting. It is a good theme for the Men's Bible Class, and should receive attention in the church announcements on Sunday morning.

H. T. SWIFT, State President.

New England Convention

The 45th annual convention of the Disciples of Christ in New England will be held at Brockton, Mass., Sept. 8 to 11, in the Wendell Ave. Congregational Church, located on Wendell Ave., between Center and Crescent streets, ten minutes' walk from the depot, or take the Center street car at the depot, and get off at Lyman street, two minutes from the church.

Pastors are requested to notify the undersigned as to the probable number of delegates expecting to attend so accommodations can be arranged. Those having delegate certificates properly signed, will be furnished lodging and breakfast free of charge throughout the convention.

Any printed matter for distribution at the convention should be sent, charges prepaid, to W. H. Wallace, 31 Elm Court, Brockton, Mass. JOHN A. GARDNER, Cor. Sec.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

Our Perennial Problem And a Passing Solution

Throughout all the years of their history the Disciples of Christ have been perplexed and confused, not to say annoyed, by one persistent question: What shall be our relationship with the various denominations of Christendom?

From the days of Alexander Campbell's Millennial Harbinger through the years of Isaac Errett's editorship of the Christian Standard and Benjamin Franklin's editorship of the Review, down to the very latest issue of the Christian Standard, the Christian Evangelist and the Christian Century, this has been the most discussed theme in the columns of the Disciple press.

It has come up in the form of discussions concerning our participation in union ministerial meetings, in union evangelistic meetings, in the application of the principles of comity on the mission field, in the Federation movement and in the attitude of our local congregations toward unimmersed members of other churches who may apply for membership with us.

The last named has been by far the most acute and persistent form in which the problem has emerged. There has always been a restlessness in the brotherhood due to an irritating sense of inconsistency between our plea for Christian unity and our denial of fellowship to the great majority of Christian people.

This restlessness has been increasing with the years, as the Disciples have come to take more seriously than they did a generation ago their plea for unity. In all parts of the brotherhood there are men—ministers and laymen—who assert that they can no longer in good conscience preach against human creeds as tests of fellowship and at the same time impose one.

In a recent issue of the Christian Century (July 7) Professor E. S. Ames, pastor of the Hyde Park Church, Chicago, contributes an article reciting the history of seven years' experience in an earnest attempt to solve this paradox. Dr. Ames' plan grew out of the suggestion that churches in college communities provide a form of associate or affiliated membership for students bringing letters from their home churches. It was not thought desirable that the student should sever his responsible connection with his home church while absent only temporarily, but that he should be given a home and a status in the church of his choice, whether of his own or another denomination, in the college community. This associate membership plan was heartily endorsed by a number of Disciples, and met with the approval of at least two of our papers.

Beginning with this plan the Hyde Park Church, located in the midst of university students, has gradually extended it to include all candidates for membership who are not Disciples and who do not see their way clear to be immersed.

Dropping the title "Associate Membership" the church has adopted "Membership in the Congregation," to express the relation of fellowship into which they invite other Christian people and even those who hitherto have made no profession of religion. There are thus nominally two classes of members in the Hyde Park communion—Members of the Church and Members of the Congregation. But the distinction, Dr. Ames says, has never had any significance "except to those who have a subjective feeling about it."

Since the appearance of Dr. Ames' article we have received a number of inquiries as to The Christian Century's view of the "Membership in the Congregation" plan. The Christian Century has the deepest sympathy with the motives underlying the Hyde Park plan, but it does not seem to us to offer an adequate solution of our perennial problem. It is a plan that can be utilized successfully in such a community as that in which the Hyde Park Church is located and with such a leader as Dr. Ames, but it is incapable of general use. The average pastor would find it impossible to explain to the immersed applicant for membership that membership

in the "Church" conserved all his traditional convictions, and at the same time to explain to the unimmersed applicant that there was really no significant difference between the two classes of membership.

The plan can hardly fail to impress the sophisticated as more or less of a trick. Its very complexity calls for a casuistical explanation. And it would be a constant temptation to insincerity in the minister who tried to utilize it.

In the Church of Christ simplicity and transparency are cardinal virtues. A cumbrous mechanism like this is inappropriate in an institution wearing Christ's name.

Moreover, this plan of two memberships is absolutely artificial. There is in reality no such distinction as that between the Church and Congregation. There is no church except the congregation. The church is a congregational thing. One of the New Testament truths to which the Disciples have happily accustomed themselves in their thinking is just this congregational character of the church. It is doubtful if the full significance and value of this insight has been appreciated, however, even by the Disciples, and any shuffling of words that will make a distinction between church and congregation is every way to be deplored.

Furthermore, Dr. Ames' statement of the Hyde Park plan for union is weakened by the connection which he makes between it and the practice of baptism. "Among the Disciples," he says, "there is a growing realization of the futility of advocating union on the basis of immersion." He goes on to quote the utterances of the distinguished layman at the Centennial convention who argued that the churches which practice three methods are nearer right than we who practice immersion only.

The Christian Century believes the Disciples of Christ are right in their practice of baptism. Therefore the proposal to receive non-Christians into a so-called Congregation between which and the Church proper there is no difference "except to those who have a subjective feeling about it," is one which we cannot approve.

Finally, there is in the Hyde Park plan an evident conservative purpose which is in itself admirable. Those who know Dr. Ames know his loyalty to the Disciples. There is a strong vein of conservatism in his nature, despite his radical reputation. We opine that the conservative motive played as great a part in creating this device for practicing Christian union as did the radical motive.

But therein is the weakness of the plan. The Hyde Park Church wishes to remain a Disciple church and yet practice Christian union in some real fashion. So it ingeniously devises a scheme which will allow the larger liberty and at the same time conserve the traditions. It undertakes to keep itself conservative by a "plan."

But conservatism is to be maintained not by devices but by principles. The Christian Century believes that the simple principle of Christian union is one which may be absolutely trusted without any protective device whatever. This single ideal of practicing Christian union has in it conservative implications which neither the conservative Disciple nor the radical has yet discovered. Probably but few conservative Disciples would object to the freest practice of Christian union if they once perceived the limits which the highest devotion to that ideal would impose. And quite certainly the radical would see that such devices as this at Hyde Park are not only superfluous but positively in the way.

The Christian Century holds that any solution of the Disciples' paradox that is based upon a "plan" however ingeniously devised is a passing solution, a mere makeshift. The solution that will really solve will be based upon principle, and this principle will be fundamental enough to be trusted without fear that it will trick us into the surrender of those things of conscience which constitute Christ's authority in us.

Chapters from a Travel Journal

An Afternoon Tea

Not the least interesting of my experiences in Scotland was the privilege of stating the position of the Disciples of Christ to eager minds unprejudiced by either the errors or the misinterpretation of our hundred years of history in America. Very few people in that very religious country know who the Disciples are or what they are trying to do. Often the most intelligent of persons would not have even heard of them. In some cases the title "Campbellite" would awaken a gleam of recognition in my interlocutor's face. But I used this device only in extreme cases, partly on account of the instinctive aversion I feel for the title, an aversion bred in me from the cradle, and partly on account of the misconception and prejudice I felt sure the word would arouse if it conveyed any meaning at all.

As a rule, I found both ministers and laymen very inquiring and attentive while I put forward the plea for union which the Disciples represent. And in no case did my words meet with indifference. There has been so much talk of Christian union in Scotland, and so much has actually been done there for union, that any person pleading for the extension of the union idea throughout all evangelical Christendom is sure of a respectful, if not eager, hearing. Besides, the Edinburgh Conference was urging union every day. The theme was in the air.

On an afternoon in Edinburgh my host and hostess and "their delegate" were invited to one of those Scotch functions known as an afternoon tea, of which we enjoyed so many during our stay there. This time we were invited to the beautiful home of Professor W. P. Paterson, of the department of Divinity, the University of Edinburgh. Dr. Paterson had been one of the "big" speakers of the Conference, having a few nights before delivered a great address on the "Uniqueness of Christianity Among the World's Religions." I had met him on one or two occasions, but had as yet no opportunity of conversation.

After the greeting amenities were over, Professor Paterson asked me if I were a Presbyterian. I assured him that I had not progressed that far yet in ecclesiastical status, and in reply to his further inquiry I said that I was as yet only a Christian or a Disciple of Christ.

"And to what religious body do you belong?" he asked.

"To the Disciples of Christ," I replied.

"The Disciples of Christ." I never heard of them—that is, as a separate denomination. What are the tenets of your people? Are you the same as the Bible Christians?"

"Well," I said, "we surely wish to be Bible Christians, but probably in no sense that would distinguish us from you Presbyterians or any other Christians. I suppose all of us believe the Bible and are striving to be true to its teachings as we understand them. I am not acquainted with the sect you call 'Bible Christians,' but I am quite sure the Disciples, as a distinctive movement, are not identical with them. We have very few congregations in England, and I do not know of one in Scotland." (At that time I was not informed of the presence of two congregations of our Conservative or British Brethren, right there in Edinburgh, and of a considerable number scattered throughout Scotland.)

"You, I suppose, are the only delegate of your denomination in this Missionary Conference," Professor Paterson continued.

"By no means," I answered. "We have, I think, nearly thirty delegates, and there must be forty-five or fifty Disciples in attendance at the Conference, most of them from America."

"Is that true? Then your people must be more numerous in America than in England, to warrant such a representation here."

"Yes, indeed," I responded with characteristic Disciple eagerness, for besides being glad to inform him of our rapid growth and formidable size, I felt that a discussion of the doctrinal aspect of things would be somewhat awkward at an afternoon tea, especially when my host had his hands full entertaining many other guests. So I told him that the Disciples numbered about a million and a third in the United States, ranking about equal to the Presbyterians in size and twice as large as the Congregationalists. He was amazed. I went on to tell him of our marvelous growth in missionary giving and intelligence in the past twenty-five years, how that we now give a million dollars a year for the propagation of the gospel beyond our local parishes.

"Well, now, that is strange," he said, "that there should be so large a denomination in America and I have never even heard of it.

You must tell me what your creed is, what are the doctrines you teach, and your polity."

I began with the easiest first, saying that in organization we were like Congregationalists and Baptists, each local congregation being the unit of authority with no episcopate or presbytery above it.

"Yes, and what of your creed, your doctrines," he persisted. I saw that I could not escape the theological point, even if it were "talking shop." I had not yet fully appreciated the avidity with which these Scotch people talked theology. I listened furtively to another group of guests and, catching a word or two, concluded that they were discussing religious doctrine, so I reassured myself and studiously made my reply.

"The Disciples do not have any creed, in the sense that you Presbyterians do," I said. "We make no further test of fellowship than faith in Christ, and we have no special articles to which candidates for the ministry must subscribe. If you were to ask me concerning the theological temper and spirit of the Disciples, I think I would characterize them as a liberal-evangelical people. They hold with all the evangelical denominations to the accepted verities of Christian experience, and are intensely evangelistic. They refuse, however, to fix these verities in a formal creed to be bound upon all Christians, holding rather that each individual guided by the Spirit of God is capable of and responsible for formulating his own creed from the data of the Holy Scriptures and his own experience. On this account the Disciples are a liberal people, progressively re-stating divine truth from time to time, as fresh light breaks from the Word of God. They are an open-minded people, not afraid of a teacher of new truth, but rather welcoming him, and possessing few if any heretics."

"That is very interesting, very interesting, indeed," said the Professor, as he excused himself to greet another guest. I thought the demands of the social hour would claim him and that our conversation about the Disciples had ended. So, as I was passed from guest to guest in introduction, I kept regretting that I had allowed the form of his question—his use of the word "creed"—to determine the form of my answer, instead of just starting out with the flat statement that the Disciples were the company of those who believed in Christian union and strove to practice it. I felt that the fragment of an answer I had given would be misleading, implying, as it would, that the Disciples were just another sect separated from the rest by some *a priori* objection to creedal formulas. It was a cause of satisfaction, therefore, when my host came up to me a few moments later and said that he had been thinking of what I had said and wondered in what respect we would differ from the Congregationalists.

"In our individual faith we are much like the Congregationalists," I replied, "as much like them, perhaps, as any denomination, unless it be the Baptists. But no comparison of the Disciples with any denomination does justice to their fundamental and essential character. I feared a moment ago that my statement would not be clear, for I gave you what you asked for: the position of the Disciples on the question of creed. But that is not fundamental with us. We are not a doctrinal people essentially, but a practical people. It is in our practical purpose that our distinctiveness is to be found. We are deeply interested in the union of all Christians. We believe it is possible in the present state of religious thought for at least the leading evangelical bodies to become one. We have, therefore, laid upon our conscience our Lord's prayer for unity and we have determined that we will strive to practice this unity ourselves and persuade others to practice it. It is in line with this practical purpose that we wear no divisive name, impose no divisive creed, and practice no divisive ordinance or ritual. We therefore do not conceive ourselves as a denomination at all, but an illustration of the common denominator to which all must come who would cooperate in answering our Lord's prayer."

"You are *the* Church, then," he interposed, somewhat restlessly, but not offensively, with a good-natured twinkle in his stern eye. I had had to screw up my courage quite consciously to assert to one of Scotland's greatest theologians that a religious body of over a million people, with organized machinery of all sorts, was not a denomination.

"By no means," I replied, positively. "We are only a small and humble part of *the* church. We believe Presbyterians and Congregationalists and the rest are just as truly Christians as ourselves, and their churches just as truly churches of Christ as our own. Our

reason for refusing to be classed as a denomination is not that we think ourselves better than the rest, but that we believe denominationalism is a sin, and wish to do all we can to break it down and bring all Christ's people into one body, in which all denominational distinctions will have disappeared. Ideally, all denominational distinctions have disappeared from us. You will mark that I say "ideally." For it is not easy to bring our practice up to our purpose. But we strive ever that we may attain that goal where in the fullest sense we may practice Christian union."

Our talk continued for several minutes further, during which, I must say in justice to myself, I allowed my friend to have more "say" than my report above would indicate to be his proportion. He was much interested in the problem of union and told me of a joint commission on union representing the Established Church of Scotland, of which, of course, he was a member, and the United Free Church, which was soon to sit and discuss the possibility of uniting the whole of Scotch Presbyterianism. Afterward, seeing that other guests were claiming him, he took me into a little group the center of which was an elderly lady of apparently extraordinary intelligence. She was, if I am not mistaken, an aunt or some other relation of the Professor's.

"Here is a gentleman," said Dr. Paterson, after the introductions, "who belongs to a church as large as the Presbyterian church in the United States, and almost as large as both the Free and the Established churches of Scotland put together, and I, a professor of Divinity, never heard of the church before!"

"What is the name of the church?" asked the elderly lady at the center.

"The Disciples of Christ," he answered. "Did you ever hear of the Disciples of Christ?"

"No, I confess I never did, and I shall be right glad to have you tell me about your denomination," she said, looking at me.

"Well," interposed Professor Paterson, "I want you to ask Mr. Morrison all the questions you can about the Disciples, if I have not already exhausted his patience."

Before either I had time to reassure him on that point or he to turn to leave us, a lady in the group spoke up in a Yankee drawl, "Why, I guess I know who you mean by the Disciples of Christ. We call them 'Campbellites' in our country."

I had time only to ask her what her country was and she to reply, "Virginia, in the United States," when my attention was drawn to the transformations chasing themselves across the Professor's face.

CHARLES CLAYTON MORRISON.

The House of God and the Presence of Christ

"Heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded." The notion that the house of God was the actual dwelling-place of the deity prevailed in ancient time. The inspired teachers of Israel knew a God too great for any earthly house. They spoke contemptuously of the temple at Jerusalem when the unspiritual Israelites made of it a fetich that protected them from destruction at the hands of the great world powers. Even in the time of Jesus the Jew felt that God was nearer to him at Jerusalem than at any other place, and the Samaritan believed that God had his special seat on Mt. Gerizim. Jesus showed that it was the heart in which God dwelt, rather than in buildings of wood and stone.

The house of God for the Christian is the place of assembly. It is built with reference to the accommodation of the worshipper. God is found wherever men meet for instruction and inspiration. The holy places of the earth are those at which the saints have wrought righteousness and have worshipped God. And those are holy because of their power to suggest noble thought. God is not partial to them. He will show himself where no sanctuary has ever been if the right sort of persons are gathered in the name of Jesus. The groves are still God's temples for those who have eyes to see the glory of God and hearts that revere creative energy. To carouse under the shade of great trees is sacrilegious as much as it would be in a cathedral.

In the house of God the children receive training. Jesus loved them. We cannot think of him at present in any church that has no welcome for the children. In his youth the temple was to him the Father's house. He was pleased to go to it and to talk of the questions of religion. God was not for him a distant and awful Being, but a Friend and Companion. In any building dedicated to

his religion, there is profound reverence for the holiness and majesty of God, but the essentially pagan terror of the Almighty is banished. The blood of barbarian ancestors runs in our veins and we need the gentleness and the restraining influence of Jesus to make us worthy teachers of children.

The presence of Christ is indicated by the democracy of the church. The democracy of Christ levels up, not down. It increases intelligence, self-respect and hope. There are some men who seem to think that the way to democracy is to disregard the ideals that humanity has formulated for itself with the agony of centuries and to drop back to the life of beasts. But that means the rule of brute strength. It means the loss of the intelligence of which these lovers of liberty boast. The democracy of the church is that of common aspiration and mutual aid. It is not a gift, it is an achievement. The church itself has only faint glimpses of what it really is. Yet such is the power of Christ that few companies of people calling themselves by his name are entirely destitute of the democratic spirit.

If Christ is in the midst of a group of worshippers, they are learning what justice and mercy are. Competition in business and in labor tends to harden the heart and to exalt the dollar standard of manhood. It is hard for us to recognize the human in the competitor. We utter words about a rival that would sound well in the mouth of the ancient avenger of blood on the track of the murderer of a relative. If the church has the spirit of Christ, it is able to remind us of what is due to one man from another, regardless of business, social, and political rivalries. In the presence of Christ we have our eyes opened to the needs of the other man. We discover that he, like ourselves, has sorrow and a sense of failure, and when we know him, we have no desire to add to his burdens.

The house of God is a center of optimism. Christ encourages men to face the facts. His disciples are not blind to the sin and sorrow of the world. They probably have a better appreciation of both than any other class of men. Their optimism is of a nobler sort than that of ignorant innocence. It is born of faith in the wisdom and goodness of God. It survives defeat and ridicule. The disciple is aware that the world may be on the road to spiritual victory, even if his particular schemes do not succeed. The ignorant optimist demands the success of his little plan and renounces God if the universe is bigger than he is.

Song

By Grace Agnes Timmerman.

Sunlight smiles where the rose is blowing,
Soft is the hymn of the waters flowing,
Blithe the sweep of the free winds blowing—
(Sweet is life, and long!)

Swift the hours, and their gifts are golden;
Good is all our eyes beholden;
Care, that pales to a memory olden,
Slain by a wild bird's song.

Soon, too soon, will the light be waning,
Breath nor bloom of the rose remaining,
Winds and waves of their loss complaining—
(Sad is life, and brief!)

Summer's dream but a vanished glory,
Summer's tale but an ended story,
All her wealth, when the fields are hoary,
Only a withered leaf! —The Circle

GOLD DUST.

It is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with lowly care
In the heart of the deed so fair.

The love is the priceless thing,
The treasure our treasure must hold,
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told.

Behold us, the rich and the poor,
Dear Lord, in thy service draw near;
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, the love is here!

—Harriet McEwen Kimball.

Social Survey

ALVA W. TAYLOR

"Turning Sands into Gold"

"Ownership turns sands into gold" said Sir Arthur Young in writing of Ireland's troubles one hundred and twenty-five years ago. The modern publicist, Sydney Brooks, who has studied the Irish problem closely for English and American journals, says, "Ireland's only hope is the Irish people cultivating the Irish soil." Lord Dunraven, a landlord, a Protestant and a Conservative, says Englishmen can never understand the Irish temperament in such an intimate way as to rule them equitably and that the two nationalities, because of the difference in temperament, can no more mix politically than can oil and water. He looks to ownership as a solvent.

Ireland's main trouble, since the repeal of the Penal Laws,—whereby Catholic Irishmen were deprived of the right to own soil, to practice their religion openly, to vote, and of every other freedom—has been more economic than political. Before their repeal the Irish Catholic was treated as Russia treats the Jews of the Pale. Since their repeal he has been, little by little, given every right possessed by English citizens as a subject of the United Kingdom and has home rule in all local, municipal and county matters. He needs today but to propose a sound basis for Home Rule to be given a provincial legislature. So long as he insists upon disunion he will never receive it but English public opinion is ready to grant him a local legislature with autonomous local powers. The Scotch radicals are beginning to demand the same for their land. To an American it looks reasonable for each province to have a legislature for purely local affairs while Parliament cares for imperial affairs. Gladstone, ever humanity's friend, the one statesman who in a marked way discharged all his state duties as a Christian before all considerations of policy, was instrumental in bringing Ireland many boons of freedom. None of them was more valuable than the one that put her under the same franchise laws as was England and thereby added two hundred thousand to her voting power and so increased her representation at Westminster that her Nationalist party could and did even defeat Liberal policies. But to the Grand Old Man right was right and the question was less about immediate and personal results than about what was right.

The Cause of Irish Poverty

The question of Home Rule was linked to that of Land Purchase by the genius of Michael Davitt. Davitt was a genial, brilliant Irishman of very radical temperament. He had no hope for the righting of any Irish wrong but by force, and thus lay many years in prison because of his advocacy of it. It must be sadly acknowledged that one finds few changes made in Irish policy at any other time than after some form of force, or trouble-making, had made peace under the old regime impossible. Special privilege is tenacious of its "rights" and no Bourbon surrenders until the flood has engulfed him. Special Privilege in the form of landlordism has been the bane of Ireland for seven and one-half centuries. It did not fix its tentacles tightly until in the days of Cromwell though Elizabeth did much to cast its dread form across the land. Cromwell brought the rebellious and freedom loving chieftains under the yoke by his fearful reprisals of slaughter. He razed cities and literally followed the Old Testament example of dashing the heads of their little ones against the stone. He massacred thousands, put the land under martial law, confiscated property from Derry to Cork and parcelled it out among his faithful lieutenants. Thus came the real beginning of landlordism in Ireland—an absentee landlordism that has skimmed the cream from Irish economic life these centuries and left her to feed on the blue milk of poverty.

"All the Traffic Will Bear"

It was the alienation of the soil that brought Irish poverty; it is the restoring of ownership that is "turning sands into gold" and will in time heal the wounds and make her a loyal factor in the affairs of Great Britain. The real enemies of Britain have not been the Irish but the landlords. They have been the anomaly in British politics that has denied to freedom-loving Ireland the rights that have been accorded freedom-loving England.

The policy of landlordism has been that of "all the traffic will bear." If a holding increased in earning power because of the industry of the tenant the rent was increased. If the farmer found how to increase the productive power of the soil, how to make cattle pay better than potatoes, how to rotate crops, or how to plant a little orchard and increase income—the landlord raised the rent. If he drained a bog, cleared up a stony patch, exchanged oats for flax, built a little neighborhood blacksmith shop for odd working hours—the landlord raised the rent. If he added a room or a story to his cabin, built an extra hedge, exchanged his thatch for tile, erected an extra outhouse or in any way by his own labor and out of his own earnings increased the value of the farm—the landlord raised the rent. If his sons grew up and found work in the neighborhood or went to sea while their families stayed behind or did anything else that they could do by building a cabin as a home for wife and children on the father's life long holding—the landlord raised the rent. If crops were extra good for a series of years, if the farmer found that by the help of growing children he could work away from home, if the Department of Agriculture taught how to increase income by extra cultivation or any one of many methods science knows, if anything added to Pat's income—the landlord raised the rent. His policy was "all the traffic will bear." He "was not there for his health" and "business was business" with him. Thus all Ireland was cursed with "rack-rent" and a black hate of England and rebellion was ever rife and "coercion" became a governmental policy under even a Gladstone who felt law must be respected even though most of the laws were bad.

Undoing the Wrongs of the Past

Today England is trying to undo the wrongs of the past. She is turning out the landlords and she is taking the "rack-rent" out when she sells the tenant his little farm—as we shall see in a later article. The story of her efforts for Ireland's weal is as heartening as the story of landlord tyranny is disheartening. There are no annals written of any such stupendous governmental enterprise for social well-being since time began. What the French got by revolution and what the Irish would fain have battled for in the same way, England is today granting by her historic methods of evolution. The story is full of anomalies and strange survivals of things ancient, of systems within systems, of burdens that seem great and useless, of painfully slow processes, of Irish impatience and English impassivity, of irritating precedents that hinder and burden, but it all belongs to evolution and the slower processes of progress that build up the new without first so shattering the old that the foundations of order are shaken. It is a fascinating story and we will try to tell it later.

Here we wish to give a concrete illustration of how "ownership turns sands into gold." It is a concrete illustration of the effectiveness of Land Purchase. It is a story that marks the difference in the course of two streams. The difference is not so great as we stand at their sources as it is when we see their directions. The one flows away toward a marsh, stagnant, fetid and death-dealing; the other flows away towards green meadows and rich valleys where contentment sings her songs of peace and plenty.

The Story of Two Estates

It is the story of two estates, lying side by side. The conditions are practically the same on them and their history dates back to Cromwell's days. They have both borne their share of burdens and told their like stories of poverty, oppression, "rack-rent," famine and misery. Today one is telling the tale of promise while the other is yet under bondage to the old era of toil without hope, though hope is dawning for it through the promise of action by the authorities. Each have sent their sons and daughters, their best blood, to America. Both are peopled today by the aged and the young with but few young men and matrons. The children and those with silver in their hair toil on, both for their poor sustenance; but for the children hope dawns and on the morrow many of them will remain in the land that is loved fervently by a greater number of expatriates than any other in the world. And all the difference lies in the fact that on one "Irishmen are now working Irish soil" as their own free right, with the profit applied toward making the land their own; and on the other they are toiling on with the hope that the government will soon intercede to compel their landlord to sell them the land on which they and their forefathers have toiled for centuries while another has lived in luxury off their toil.

"Look on This Picture—

The first is the Bantry Estate. It lies along Bantry Bay, as fair a sheet of water as indents a verdant shore. Some writer has said that were it on the Mediterranean or along the English Coast it would be the trysting place of two continents. Cromwell gave it to a trooper who had performed valorous deeds in his Irish campaign. The hero started to walk across the island to lay claim to his prize. The roads were rough and the weather variable and some two days journey before arriving he met a farmer from the island that lies just off Glengariff in the Bay and who told him the place was but a rock that goats fed upon and worthless for farming. This farmer was a man by the name of White. He was carrying wheat to a distant mill and offered the trooper his horse for a return to Dublin in place of his sore feet, and the corn for money to pay his way; so the trooper turned over to the thrifty native his deed and claim. In the late troubles with Napoleon the French sent a fleet to this harbor and the White who then held the estate lit the signal fires on all the hills and warned the English force. For this he was made a peer, taking the name of the Bay and thus came the title Lord Bantry. Today the nephew of the late Lord Bantry, one Leigh White, owns some one hundred thousand acres along that shore. It is rocky and mountainous but vast and would be profitable for the grazing of sheep. But cattle are more profitable on the rich lowland pastures and men are more profitable on the rocky mountainous uplands in Ireland, and when the landed heritage of a people is surrendered to a few as a private domain it may be expected that it will be turned to the greatest profit, though men be sent to the goat-fields while the farms are delivered to cattle.

On this estate the people live in hovels. A few years ago Lord Bantry had a guest from London. In the interstices of time between hunting trips this gentlemen took quiet walks to the homes of the tenants. When he returned to London he wrote to his erstwhile host offering him two thousand pounds if he would live only two weeks in one of the hovels he provided for his people. The offer was not accepted—nor was the hint sufficient to bring any improvement. The traveler must go on foot to visit these tenant's cabins for they are in the very nooks and crannies of the rocks where the garden patches are made by rock dams across the ravines. Little groups of cabins cluster here and there along the roadways and stony by-paths. Here and there the stony soil stretches out into a broader field but the stone huts are no better, for the rent is just so much higher. We visited one cabin in which lived a poor widow and her two children. She had been evicted and the parish priest had collected enough to build her a miserable hut by the road. It had but one room, low eaves and no floor, and was only eight by twelve feet in size. There the poor woman lay ill in her filthy bed with her ragged children "keeping house" by means of some tin cans, an old pot, a box and a cheap unpainted table. Here we found houses with no windows, and fields only goats could climb, but rent was paid for it all and women and children labored for it while the bread winner spent the profitable months in the Welsh mines.

There was no hope in the people's faces and no enterprise in their activities. There was no profit from their labors and bare existence was all they could expect when times were favorable. They lived as their forbears had lived for two hundred years, and sons in America were piecing out the incomes in many a cabin. The parish priest told us he was unable to get one of them to make an improvement. He was chairman of the board that is empowered to make gifts for the betterment of the homes, but none on this estate would profit by it. They had no traditions of ever doing anything better but that the rent would be raised, and now they thought that should they improve it would but be charged up to them when the Land Commission finally compels the sale of the holdings to them. In a word this was a sample of the Old Ireland, the Ireland of the old landlord regime.

—And Now on This"

Now let us climb over The Esk and see the other side of the picture. It was Sunday morning and we hoped to get to the little country church just over the line in County Kerry in time for mass and for an after chat with the priest, who cares for that congregation and this one at Glengariff. It is a coach road constructed by the government and worn smooth by tourist travel. We pass the village church, crowded to the doors and out onto the walks in front. The climb leads us through as beautiful scenery as could charm the eye and please the senses. Far below, the little brook dashes and ripples along, the yellow furze is radiant on the

hedge-rows by the roadside and the birds make the cool June morning musical with their melodies. Up we climb until a path leaves the road for a short cut over The Esk. An old man joins us for the climb and tells the eternal sad story. His children are all in America, his wife has gone on before, and he has but to wait as best he can with only a shelter over his head and a pittance from his daughters who are working folk with families of their own in The States. But he thinks, "It is God's will, sir" and is patient as well as thankful for the "tupence" given him, "for it will buy me a little baccy, sir, and baccy is very high of late."

We are too late for the mass but not for a lunch with the sober-faced, rosy-cheeked parish priest. He was a man of intelligence and seemed to bear the weight of his peoples sins and sorrows. Of what he had to tell us later mention must reveal, but he pointed out from the height on which his parish manse stood a score of houses that had profited by the cottage fund spoken of, and told with good heart of the improvements that purchase had brought to the homes on this estate. This was the Landsdowne Estate. It belonged to the Lord Landsdowne who is now Conservative leader in the House of Peers. It consists of 120,000 acres and for years the noble Lord has drawn an annual stipend of over \$400,000 from Ireland. Six years ago it was purchased by the Land Commission under the terms of the Wyndham Act and is now being paid for by the tenants. The other side of the picture is in heartening contrast to that seen on the Bantry side. Here cabins have become cottages. Floors are being laid, roofs are being changed from thatch to tile, the one and two rooms grow to three, a story is added, the manure heaps are removed from the doors, the hedges are repaired, the roadways are in better condition, the fields are cleaner, the crops are being rotated and the cattle are being improved. Everybody wears a hopeful and cheery look. One farmer even expressed doubt about the necessity for Home Rule—since he had his own miniature home rule on his little holding. Here the stream flowing toward the rich meadows had reached the first fertile soil on the mountain side at least and one could see in the people's faces that it was to be a stream of prosperity for them as the years go on and the results of ownership gathered profits into their garner and brought gold out of the sands. The children will no longer go to America as a matter of course but stay to improve the mother country by their industry and independence. Here mere existence has ceased and real living has begun. This is New Ireland in the signs of its promise.

In our next issue we will tell of a trip through the lowlands and a visit to an Irish fair.

Death

By the Right Rev. William Crosswell Doane.

We are too stupid about death. We will not learn
How it is wages paid to those who earn,
How it is the gift for which on earth we yearn,
To be set free from bondage to the flesh;
How it is turning seed-corn into grain,
How it is winning Heaven's eternal gain,
How it means freedom evermore from pain,
How it untangles every mortal mesh.

We are selfish about death. We count our grief
Far more than we consider their relief
Whom the great Reaper gathers in the sheaf,
No more to know the seasons' constant change;
And we forget that it means only life,
Life with all joy, peace, rest, and glory rife,
The victory won, and ended all the strife,
And Heaven no longer far away or strange.

Their Lent is over, and their Easter won,
Waiting till over paradise the sun
Shall rise in majesty, and life begun
Shall grow in glory, as the perfect day
Moves on, to hold its endless, deathless sway.

—The Outlook.

Truth

To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

—Shakespeare.

A Visit to the Mission Field

Letter Number One from the Foreign Society's Secretary

Enroute: Cincinnati to San Francisco.

This visit embraces all the mission stations we have in pagan lands, except Batang, on the border of Tibet. The trip was begun July 24, in company with Mrs. Rains. A brief call at St. Louis and Moberly, Mo., enabled us to greet relatives and friends. At Keytesville, Mo., we stopped one day with my aged father who lives on a farm. He moved from Kentucky to Missouri long after I was grown. Father is seventy-eight years of age, in good health, cheerful and busy. He has been a faithful member of the Christian church for fifty-six years. William Garratt, one of the pioneers, baptised him in 1854, the year in which I was born. Samuel Rogers, one of the heroes of the reformation, was doing the preaching. This good man was the father of W. C. Rogers, Cameron, Mo., and also of the lamented and gifted John I. Rogers, both able preachers. Seventeen years after my father's baptism in a small stream known as Grassy Run in Grant County, Ky., I was baptized at the same place by W. K. Asbill of Columbia, Ky. My father helped to plant a number of churches in that county.

When we reached Kansas City, Secretary E. W. Allen of the Foreign Society, who resides here, met us in company with his wife and showed us kindness. He is a strong advocate of missions and is ready to serve the churches to the utmost. His good record as a missionary pastor is well known. Already he is being kept quite busy by the managers of conventions, by the church and in rallies.

A short stop at Waco, Texas, enabled us to be present at the marriage of our oldest son, Ernest. Here it was a pleasure to shake hands with E. E. Faris, who, in company with Dr. H. N. Biddle, opened our great mission station at Bolenge, Africa.

We must needs pass through San Antonio where Hugh McLellan late of Richmond, Ky., ministers. We remained a day. He and his good church showed us great kindness. This is a mighty city. This is a mighty city. We have three churches here now. Brother McLellan has just started one. I miss my guess if our cause does not make great advances here in the next few years. It was a pleasure to meet friends of other places and other days. Dr. Kline of Houston, Texas, met me here for a conference looking to the mission field as a medical missionary. He is fine timber, indeed. He is a man of good body, clear head and a warm heart. It is joy to find such a man ready to devote himself to world-wide field. After one or two years of special preparation he will no doubt go far hence to the heathen.

This was my first visit to El Paso. For many years it has been my purpose to visit this church so near a foreign land. P. J. Rice, late of Minneapolis, Minn., is the preacher. He is planning for another church and a new building. This church is a living-link in the Foreign Society and is growing in all usefulness. It gives \$1,000 to missions this year besides wiping out all indebtedness. Here I had the pleasure of meeting Professor W. E. Garrison, who is president of the State College of New Mexico. He wields a fine influence for our cause in this new and growing country. F. F. Grim, the secretary of New Mexico, was in El Paso meeting with the board of missions, located in and near

this city. He is planning for larger things in that new state. I heard only words of praise of the man and his work. This is the home of Mrs. W. K. Homan, whose husband did so much for our cause in Texas. It will be remembered her daughter is the wife of E. E. Faris, and she also spent a time in Bolenge, Africa. Dr. Robert Homan and other sons of Mr. and Mrs. W. K. Homan reside here and are all faithful to the cause. W. H. Bryan, a worthy son of T. R. Byran, treasurer of the Board of Church Extension, also resides here. He married a sister of B. A. Jenkins of Kansas City. This is a charming Christian home. W. H. was a little boy when I went to Winfield, Kansas, in 1880, to preach for the church. His father was one of the elders. And like his father his home is the preacher's home. There is a bright outlook for our work in all Texas, New Mexico, Arizona, and all the great and growing southwest. The Texas brethren are doing well in their work, but they could wisely place ten dollars in the hands of J. C. Mason and the Texas state board where they now expend one. We can take the new states if our A. C. M. S. is enabled to enlarge the evangelistic force. I was pleased to learn that this society is dealing generously with New Mexico.

Our next stop was Long Beach, Cal. The annual convention of southern California was in session. It was a great gathering. A. C. Smither presided well. He knows how. F. W. Emerson is the new but popular and efficient secretary. He succeeded Grant K. Lewis, now of the A. C. M. S. The number of churches in southern California is only seventy-one all told. But they do things! They have a membership of 13,504. They are served by sixty pastors. Last year these seventy-one churches raised \$32,495 for missions or \$459 from each church! What do you think of that? And this does not include a number of personal gifts. These seventy-one churches gave \$8,765 for foreign missions, or an average of \$123. This is a company of great disciples in southern California. They are growing in all the elements of true greatness. Peter Ainslie, president of the A. C. M. S., was the chief speaker this year. He won all hearts. He spoke a number of times to the profit and delight of all. The brethren pressed me in for two addresses. Time would fail to mention all the old friends I met here.

From Long Beach I pressed on to San Francisco, where I was booked to speak in the First Church, August 7. This is the church served by Frank L. Ford for the past fourteen years.

The evening of August the 10th the churches in San Francisco and about the bay gave us a farewell reception at the West Side Church. It was to us a very delightful occasion. H. O. Breeden is serving the church for a short time while resting from a great evangelistic campaign. He presided. Quite a number of pastors and others spoke. About seventeen years ago, when H. O. Breeden was serving the Central Church, Des Moines, Iowa, that church became a living-link in the Foreign Society, our first living-link church, and Professor H. H. Guy was the first living-link missionary. It was interesting to have both of these brethren present at this meeting. They cheered all our hearts. How the living-link plan has grown in these years! There

are now more than 125. H. O. Breeden and the church he served so long planned wiser than they thought. There are great things for almost any church when there is faith and vision and daring. Dr. Breeden has led a number of churches into the living-link rank in his evangelistic labors. Nor does his interest stop here. He is hoping to make a visit to all our mission stations in foreign lands.

Good word comes from the office of the Foreign Society in Cincinnati. I beseech the friends to stand by the great work. A. McLean, president, S. J. Corey, secretary, and C. W. Plopper, treasurer, are all men tried and true. They walk in the garments of white every day. They need and deserve the cordial support of every friend of the gospel in all lands. To help them is to help the 170 men and women who are at the distant parts of the earth. There is no more efficient organization in the world than our own Foreign Society. It is a word power. Its business methods are almost perfect. Its standing in the business community of Cincinnati is the highest. Its splendid history and record is founded upon the lives and leadership of a great host of intelligent consecrated preachers and churches. The executive committee is composed of twelve as true and faithful men as live. Help them to reach \$400,000 this year. And then set the mark at \$500,000 for 1911 and reach it while I am away. The Lord bless all who seek to extend his gospel to every creature.

F. M. RAINS.

San Francisco, August 11, 1910.

A Square Deal for the Horse

A square deal for the horse is the petition which the Western Pennsylvania Humane society has put into a fervent equine prayer, and has posted in stables all over the city of Pittsburgh. It reads in part as follows: "To thee, my master, I offer my prayer:

"Feed me, water and care for me, and when the day's work is done, provide me with shelter, a clean, dry bed and a stall wide enough for me to lie down in comfort. Talk to me. Your voice means as much to me as the reins. Pet me sometimes, that I may serve you the more gladly and learn to love you. Do not jerk the reins, and do not whip me when going up hill. Never strike, beat, or kick me when I do not understand what you want, but give me a chance to understand you. Watch me, and if I fail to do your bidding, see if something is not wrong with my harness or feet. Examine my teeth when I do not eat. I may have an ulcerated tooth, and that, you know, is very painful. Do not tie my head in an unnatural position, or take away my best defense against flies and mosquitoes by cutting off my tail.

"And finally, oh my master, when my useful strength is gone, do not turn me out to starve or freeze or sell me to some cruel owner, to be slowly tortured and starved to death; but do thou, my master, take my life in the kindest way and your God will reward you here and hereafter."

—Several English railroads have built freight cars especially designed for the transport of aeroplanes, the ends having double doors, which open to the full height and width of the car, and release it readily on reaching its destination.

—The German emperor has seventy-five titles and the king of Spain forty-two.

Our Readers' Opinions

Heresy! Heresy!! Heresy!!!

I am not a heresy hunter. I am something of a heretic myself. But there is a bit of sure enough heresy in the usually sound columns of *The Christian Century*, so gross, that I cannot permit the utterance to pass without a word of correction.

This heretical utterance is on page 8 (670) of August 11, 1910, under the caption, "Is There Room?"

The following words are unworthy of the pen of one who bears the name of a prophet of Jehovah—unworthy of a scribe instructed in the things of the kingdom. The following objectionable language is quoted: "He does not believe what we believe."

Now, the New Testament certainly teaches that the object of Christian faith is a person.

Paul said: "I know him whom I have believed. Whom, not what! Jesus said to a man who was born blind: 'Dost thou believe on the Son of God?' Faith in a person. To the affrighted prison-keeper in Philippi two servants of the Most High God said: 'Believe on the Lord Jesus Christ and thou shalt be saved.' This personal faith is a fundamental condition of salvation. The Christian faith is personal, not doctrinal. The question usually propounded to candidates for baptism, by the Disciples of Christ, has to do with the belief of the applicant in a person, 'For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.' Believeth on him. Whom, not what. 'He does not believe what we believe!' Does he believe in him in whom we believe? This is a more pertinent statement or inquiry.

Here is another bad thought. "How an honorable man can occupy a pulpit in any religious body and live on the money of that people while he cannot believe and preach that for which they pay their money, is an unsolved problem."

This insinuation is on a low plane. It is thoroughly and degradingly commercial. The writer of this sentence may be a hireling. He may serve in the ministry for pay. He may receive pay for preaching what the people want. It is said that "business is business." This is low down business. It misrepresents the ministry as a whole.

I am not on that level. I do not belong to that fellowship. I do not receive financial "pay." I am under no contract obligation to please any person, or company of people on earth. I spurn the insinuation, for myself and my brethren, with scorn. I am in partnership with Jesus Christ, I am doing business with and for him. I am not in the service of any sect, or party, or cult, or denomination, or "movement," known among men. I am the Lord's freeman, nor do I speak for myself alone. I live in Denver and serve the people of Denver, as I have opportunity, without reference to creed, color, or condition. Those who are served out of gratitude provide food and raiment for the servant—these and nothing more. Having food and raiment I am content. Now is this a novelty in my experience? It is, with me a life long custom. The Lord has, through the gratitude of the people, and their reasonable generosity, which he has inspired, kept me, all these years without an anxious thought or contract.

The scribe, whose sectarian fulminations is the immediate occasion of this writing, seems to "have it in" for some person who appears to be out of harmony with somebody's notions as to the manner in which the dismembered fragments of Christ's holy church will ultimately be joined together in har-

mony with the evident desire of the Head of the Body.

Well? What of it? Is the question of just how, that is, in what manner, according to what program, Christian unity and union are to be effected to be made a test of fellowship?

This is one of the most difficult problems, at present before the church. Is there no room for an honest difference of opinion on this great question, among those who truly believe to the saving of the soul?

To assume such a position is to take the stand of the narrowest kind of a narrow sectarian.

The problem of the reunion of Christendom has not been solved, the matter is under consideration. There is room for differences of opinion. The outlook is bright.

Denver, Colo.

B. B. TYLER.

Associate Membership

Editors *Christian Century*: Inasmuch as E. S. Ames has written a rejoinder to my article criticizing the associate membership, I wish to pursue the subject a little farther. Its importance demands the most careful discussion. My third proposition was scarcely touched in his rejoinder, viz., that the associate membership is far from final and is at best a makeshift. It is claimed that the associate members are Christian in every sense as real as the regular members, that "there is no difference." I ask, then, why make them "associate members"? Why should they not be placed on exactly the same basis in every respect as the regular members of the church? To one occupying the position of Dr. Ames, that is the only consistent thing to do. If the unimmersed are Christians in the New Testament sense the same as the immersed, then the only right thing to do is to open wide the door and receive them as freely and completely as those who have been "buried in baptism." To do otherwise is to deal with them unjustly and to place them, theoretically at least, in an inferior position. I say "theoretically" because the contention is that practically they are on the same basis, but by theoretically placing them in an inferior position it is hoped that those who have an immersionist conscience will feel satisfied, and so the problem of Christian Union will be solved. This is the most temporary kind of a makeshift. The only brave thing to do is to face what he evidently thinks must be the final program and stop at no half-way point. If I understand it aright, this final program is really the same as that held by the old Christian Connection. They would receive anybody, preferring, of course, to immerse them, but not making it a condition. It was about as liberal a platform as could well be conceived. But what of the results? Did it solve the problem of Christian union? It has about run its course and makes no appeal to either the immersed or the unimmersed. There are several optionist bodies, but these have not reached any large numbers of people who have an immersionist conscience, which is evidence that the program is not likely to be satisfying to believers in immersion.

It is said that it "solves the baptismal controversy." Does it? The Unitarian says his program solves the controversy concerning Christ, by allowing people to think as they please concerning Him, but does it? The Agnostic says his program solves the controversy concerning a divine revelation,

but does it? The liquor man is zealous in his advocacy of "personal liberty" on the ground that it solves the saloon question, leaving each one to choose for himself, but does it solve it? The baptismal controversy would have been solved long ago if that program would have solved it. Just here I wish to say a word concerning baptism. Making all allowances for the results of Biblical criticism, baptism is a part of the New Testament teaching. It is in the life of Jesus both by practice and command. The universal consciousness of the church has recognized this. Even though it be an "external rite" and "legalistic," is there any good reason why people should not practice it as it was in the New Testament? Is it not possible that we may presume too much concerning the "equal sincerity and intelligence" of those who decline to obey the New Testament teachings upon this subject, even as we may presume too much concerning the sincerity and intelligence of those who reject the claims and revelation of Jesus? If we believe immersion to be the teachings of God's word, let us bear our witness faithfully to that fact. Christian union is desirable, but as Bishop Anderson said, "We do not want a union upon minimums, but upon maximums." The prayer of Jesus was for union of those who believe in him "Upon their word," the word of the apostles. So their teachings are not to be passed over in our consideration of the problem of union. Paul made baptism a plank in this union platform when he said, "One Lord, one faith, one baptism." The issue is perfectly plain. Shall we regard the Bible teaching concerning baptism as of sufficient importance to hold to it faithfully, or shall we regard it as of no great significance? If the former, let us be consistent and hold to it. If the latter, let us also be consistent and make no artificial distinctions. The associate membership program has been tried repeatedly and abandoned and has attained no large success as yet.

Chicago.

AUSTIN HUNTER.

Editors *Christian Century*: I have read with interest the article by Austin Hunter in the *Christian Century* of July 21. I am likewise interested in what my former college instructor, E. S. Ames, has to offer. He has some visions of shorter methods to the cardinal virtues of Christianity that many of us do not have. I have received many good things from him. I wish only to mention an instance where there have existed very cordial relations and hearty co-operation between a woman of a religious communion other than that with which she worked. Nearly three years ago, on account of oil developments, the person referred to came to live in the community. She chose to meet with and render aid in the Christian Church. She is a capable woman and has for two years been organist. Her attendance and interest in the Sunday-school and the service which followed gave impetus to our work. She cared only to be member of that congregation "without any formality." The church was saved the embarrassment of explanation and the almost certain result of being misunderstood by our religious neighbors, near by, who use the term "Christian Church," and receive people into fellowship without baptism, if persons so desire. The safest course is to follow the New Testament and have something definite.

Effingham, Ill.

D. R. BÉROUT.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY AUGUST 28.

Theme for the Day—Looking to the East.

Scripture—His windows were open in his chamber toward Jerusalem, Dan. 6:10.

My soul waiteth for the Lord, more than they that watch for the morning, Ps. 130:6.

Lean out against the dark with vague surmise;

Shadows weigh down the world, and heavy night

Gives no dim promise of a heavenly light; Yet turn, O soul, toward the east thine eyes.

—Margaret Deland ("As One Who Watcheth").

Prayer—Our Father, who art in heaven, our eyes we lift to Thee, from whom cometh our help. Upon the darkness of our way Thou dost arise with light and healing. We praise Thee for the blessing of Thy love, that comes as the clear shining of the sun to make bright all the dim places in life. May we watch for Thy coming with eagerness, even as those who wait for the day. And may this day, the day of all the week the best, be a day of blessing to us, in our homes, in the sanctuary, and in all the wide way in which we go. For we ask in the name of our Lord. Amen.

MONDAY, AUGUST 29.

Theme for the Day—The Victory of Patience.

Scripture—In your patience ye shall win your souls, Luke 21:19.

We ourselves glory in you . . . for your patience and faith, 2 Thess. 1:4.

Imitators of them who through faith and patience inherit the promises, Heb. 6:12.

Why are we so impatient of delay,

Longing forever for the time to be?

For thus we live tomorrow in today;

Yea, sad tomorrows we may never see.

We are too hasty, are not reconciled

To let kind nature do her work alone;

We plant our seed, and like a foolish child

We dig it up to see if it has grown.

—Phoebe Cary ("Teach us to Wait").

Prayer—Divine Friend, Thou Comforter of all who put their trust in Thee, we bring our lives to Thee again at the dawning of this new day. It is fresh from Thy hands, and it is ours to shape into uses of strength and beauty with Thy help. Give us patience to work consistently at whatever task Thou hast set before us. May we be glad that we have some work to do, and be willing to give it our full measure of skill and enthusiasm. Save us from the fret and worry that so greatly weaken our powers to do good work. And may we learn the lesson that the future is in Thy hands, and we may in patience and confidence commit ourselves and it to Thee. Amen.

TUESDAY, AUGUST 30.

Theme for the Day—The Children's Friend.

Scripture—But Jesus said, Suffer the little children, and forbid them not to come unto me; for of such is the kingdom of heaven; and he laid his hands on them, Matt. 19:14, 15.

They brought him their babes, and besought him,
Half kneeling, with suppliant air,
To bless the brown cherubs they brought him,

With holy hands laid on their hair.

Then reaching his hands, he said, lowly,

"Of such is my kingdom"; and then

Took the brown little babes in the holy

White hands of the Savior of men.

—Joaquin Miller ("Beyond the Jordan").

Prayer—Holy Father, we are all Thy children, and in constant dependence upon Thy care and good will. We give Thee the praise of our hearts for the blessings that life brings us through Thy grace. And when we read the story of our Savior's love for the little children who were brought to him of old, we are moved with an earnest desire that we may have the same sympathy for all that are weak and in need of care that we find in Thee; for He has made Thy life an open book to us. We thank Thee for the little children in our homes. Give us wisdom so to rear them that we may bring them straightaway to Thee. For Jesus' sake. Amen.

WEDNESDAY, AUGUST 31.

Theme for the Day—The Fire of Coals by the Sea.

Scripture—So when Simon Peter heard that it was the Lord, he girt his fisher's coat about him and cast himself into the sea.

So when they got out upon the land, they saw a fire of coals there, and fish laid thereon and bread. So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? John 21:7, 9, 15.

'Tis long ago, yet faith in our souls
Is kindled just by the fire of coals
That streamed o'er the mists of the sea;
Where Peter, girding his fisher's coat,
Went over the nets and out of the boat,

To answer, "Lovest thou me?"

Thrice over, "Lovest thou me?"

—Alice Cary ("Fishers of Galilee").

Prayer—Our gracious Lord, we are glad that we possess the record of the Life of our Savior, which reveals Thy love for the world in such tender and impressive forms. Our hearts burn within us, and our eyes grow dim with the pathos and the beauty of that story of old. May we stand with the disciples by the sea, as in days gone by, and hear the words of the Master as he asks us today, "Lovest thou me?" Then with gladness enable us to make the great response, "Lord, Thou knowest all things. Thou knowest that we love Thee." We ask for Thy name's sake. Amen.

THURSDAY, SEPTEMBER 1.

Theme for the Day—The Call for Men.

Scripture—They and their sons and their brethren were able men, in strength for service, 1 Chron. 26:5.

Be of good courage, and let us play the man for our people, and for the cities of our God, 2 Sam. 10:12.

God give us men! A time like this demands
Strong minds, great hearts, true faith and
ready hands;

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;

Men who possess opinions and a will;

Men who have honor; men who will not lie;

Men who can stand before a demagogue

And damn his treacherous flatteries without winking.

Tall men, sun-crowned, who live above the fog

In public duty and in private thinking.

—J. G. Holland ("The National Need").

Prayer—Our heavenly Father, Thy call is upon us, for Thou hast summoned us into the highest service which the universe offers to mankind. We see on every side the work that is to be done, and we know that only those who have seen the vision of God's purpose can accomplish it. We join our voice in the prayer for men of faith and courage to take up the tasks of leadership in the age which is upon us. And as we join in the call, we know that by the right public service we can help to bring the answer to pass. Make us true citizens, that we also may be worthy of a place in the City of God. Amen.

FRIDAY, SEPTEMBER 2.

Theme for the Day—The Sunrise of Hope.

Scripture—And the sun rose upon him as he passed over Peniel, Gen. 32:31.

As the light of the morning, when the sun riseth, a morning without clouds. 2 Sam. 23:4.

The blush of dawn may yet restore

Our light and hope and joy once more.

Sad soul take comfort, nor forget

That sunrise never failed us yet!

—(Celia Thaxter ("The Sunrise").

Prayer—Father of Light and Life, in Thee we have our being and our hope. Apart from Thee there is only darkness and death, but in the glory of Thy presence there is fulness of joy, and at Thy right hand there are pleasures forevermore. Make our day bright with Thy goodness, and may no cloud obscure the brightness of Thy face. We are anxious to do our best work, for all that we do is in Thy name. We bring Thee the offerings of gratitude, and take Thy name in thanksgiving upon our lips. Fulfill all Thy purposes for us and through us this day, O Father, and lead us in a plain path, for Thy mercy's sake. Amen.

SATURDAY, SEPTEMBER 3.

Theme for the Day—Separation.

Scripture—I am distressed for thee, my brother Jonathan; very pleasant hast thou been to me. Thy love to me was wonderful, 2 Sam. 1:26.

Some are fallen asleep, 1 Cor. 15:6.

But we would not have you ignorant brethren concerning them that fall asleep, that ye sorrow not, even as the rest, who have no hope, 1 Thess. 4:13.

Thou art not here, thou art not there,

Thy place I cannot see;

I only know that where thou art

The blessed angels be,

And heaven is glad for thee.

—J. G. Whittier ("Sea Dreams").

Prayer—Our Loving God, safely through another week Thou hast brought us on our way. We count it as the constant evidence of Thy tender care that our lives are lengthened, and our way made straight. Yet we know that life is uncertain at the best. Some have gone out from our circle and walk with us no more. But they are in Thy keeping, and we know that not one grain of wheat will be lost when Thou dost make the pile complete. May we bear the pain of separation with the calm and patience of those who know the Father's heart of love and have felt his tender mercy through the years. And in the end of the day may we find all that we have lost in the safe-keeping of God. For Jesus' sake. Amen.

A SERIAL STORY	<h1>Donald Graeme</h1> <p>Copyright, 1910, by J. C. Kilsar</p>	By M. A. FULTON
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CHAPTER XVI.

A Dark Deed.

Archie Monteith kept his promise. Whether Jeanie liked it or not, his visits to Hopefield became more frequent than ever. The illness of James Douglas was a grand excuse for these visits. Archie hoped to rise in favor with Jeanie by his professed interest in the sick man. He thought nothing of running down from Glasgow, if only to stop an hour. But it took away considerably from his pleasure to find, that Mr. Sinclair appeared to be more frequently at Hopefield now, than he had ever been before. The two men met so often, indeed, that it was difficult for either to hide his feelings from the other. Mr. Sinclair, studiously polite. Archie, with hatred, half veiled, gleaming in his eyes. It was a trying time for Jeanie. A new dignity seemed to have settled down upon her during those weary days. When poor James Douglas lay upstairs fiercely battling for life, with the terrible fever-fiend. Mr. Graeme did not allow either Jeanie or Donald to enter the sick-room. It was clearly Donald's duty not to go there, he being in the shop, customers must be considered. For though there was no danger of infection, some of them might not think so. As for Jeanie, she superintended both her mother's department in the household, and her own as well. But there being no music, gave her more leisure than was good for her. So it was little wonder that she welcomed such a break in the monotony of life, as was afforded by the frequent meetings of these two men, who wasted so little love on each other. Nurse Greene, a bright, capable woman, took entire charge of the patient at night. Mrs. Graeme relieved her of all duties during the day, and Jeanie saw only a glimpse of her mother now and then. During the first stages of the disease there was little to report. It was useless asking how the patient was. The sickness would run its course. Mrs. Graeme never mentioned, even to her husband, the wild ravings of the sick man during the restless delirium of those early days. She wondered in herself, to hear the incessant mutterings and disjointed sentences proceeding from the disordered brain. Donald's name was often on his lips, and Jeanie's, coupled with words that brought compassionate tears into Mrs. Graeme's eyes. But when the fury of the delirium was greatest, it was Archie Monteith's name that was most often on the sick man's lips, and that of Richard Smith, mixing up both names, most unaccountably with a donkey's head, and an empty envelope. It was a great relief to the weary watcher, when the delirious days passed by, and were succeeded by that dull lethargy which must end either in calm, refreshing sleep, or in the cold embrace of death. One way or other, the weariest watching time comes to an end.

Nurse Greene came smilingly into the breakfast room one morning, and cheerily informed them all, that the crisis was happily past. Her patient was sleeping as peacefully as a little child. He had woke up during the night, the light of reason beaming in his eyes. Weak as an infant, of course. He had taken some nourishment and gone off to sleep again. Time now, and care, would do the rest.

Mr. Graeme laid down his knife and fork, and devoutly bent his head.

"Thanks be to God for this news," he said. Jeanie's face shone with gladness as she added, "It is good, indeed." Donald seemed to

have a cold in his head, as he was using his handkerchief freely. At last he managed to say:

"When shall we be allowed to see him, Nurse Greene?"

"In that Mr. Donald, everyone must be guided by the doctor. Mr. Douglas is simply weak as a new born babe, at this moment."

"I'll trust you nurse, that nae vesitors are permitted tae enter the lad's room, we'oot due leave."

"I'll see to it, Mr. Graeme, that they do not."

"It is a pity that it is winter time," said Jeanie. "When he gets strong enough change of air would have been so good for him."

"Where is his own home?" inquired Nurse Greene.

"Awa' up in the neighborhood o' Oban. But we'll no think o' lettin' him go there, strong or no."

"He's sure to gain strength quickly. He has a fine constitution," replied the nurse. Sarah at that moment came in with fresh tea.

"Sarah, do you know that the crisis is over? That James is out of danger?" Jeanie said.

"Lash me, Miss Jeanie, but I'm glad in maver hert. An' Mr. Sinclair, he'll be much pleased about it."

"Father, would it not be well for me to run over to the Manse and let him know? As Sarah says, he will be real glad."

"You are right, Donald. Nae man leeving cares mair for his people. Tak' yer bicycle. Good news ought tae travel fast. He'll tak' his breakfast wi' a' the mair relish for hearin' o' Jamie's well doing."

Jeanie envied Donald for being the first to tell Mr. Sinclair the good news. But she wisely kept her feelings on the subject to herself. She guessed too, that the day would not be very old before the minister would be with them to show his thankfulness in person. But it happened that morning that a sick call in another part of the parish had taken Mr. Sinclair from home at an early hour, and it was not until past midday that he found it possible to come to Hopefield.

Archie Monteith had arrived, half an hour before him. Jeanie had received him kindly. With quiet thankfulness she told him of James Douglas. He was heartily glad, he told her, not for James' sake only, but for all of them.

"As for yourself Jeanie," he said, "you have grown pale as a ghost. The strain has been too much for you. The moment your mother can be spared from nursing James, you will come to Kelvinside for a long visit, won't you, Jeanie? Your health demands it."

"Don't you think mother is much more in need of change than I, Archie? Think of all those weary days of watching by the bed of suffering. I wish you could coax her to go to Aunt Eleanor as soon as she can be spared."

"Mother will be very glad if she can come, too, Jeanie. But why not both of you? Sarah could manage splendidly, I am sure." Selfishness again, thought Jeanie, as she answered him calmly.

"We could not both go at once, Archie. It would be simply impossible. Very careful dieting must be meted out to James for a good while yet. This we could not leave to Sarah. Besides, I have done nothing to make a change needful for me. But mother is worn out. If she can be induced to leave home for a time, I shall be very glad."

"You don't want to come to us now, Jeanie that's all too plain," he said, gloomily.

"No aunt could have been kinder to me than your mother was, Archie, and no cousin kinder than you. I shall always be grateful to you both."

"You know I do not want gratitude from you." His persistence had ceased to embarrass her. Looking calmly and steadily at him she replied:

"I have nothing else to give you, Archie." As she uttered the words, Mr. Sinclair, unannounced, came into the room. In a moment her face was suffused with rosy color. Archie glared in malicious rage, as Jeanie hastened to meet her visitor. He saw the triumphant look on the minister's face, as he took the young girl's hand. But Archie was too clever to let his rival see into his heart. Advancing to meet Mr. Sinclair with outstretched hand, he exclaimed:

"It is a day of rejoicing for us all, Mr. Sinclair. None of us know how many real friends we have, until we have passed through trouble of some kind. When James gets well enough to hear, he will be greatly pleased, I am sure, to know how anxious we have all been about him." The speech was too long, Mr. Sinclair thought, for genuine feeling. But at the moment he felt too happy to criticize, even Archie Monteith.

"James would have been too good a man to lose, Mr. Monteith."

"Apart from the business," Jeanie said, softly, "we would have missed him deeply, as a friend."

"And I too, Miss Jeanie. For years he has been a great help to me in the Sabbath School."

"You are a very religious people here in Brigend. I suppose it's the only excitement you indulge in." The sneer was ill-timed. Jeanie looked pained. But Mr. Sinclair turned the remark off, with a smiling rejoinder.

"We go in for the excitement of motoring, too, you know, Mr. Monteith, when we get the chance." Archie's eyes flashed with eager expression. Did some fiend take up the suggestion and urge it on the man to his undying shame?

"I am at your service for an hour, Mr. Sinclair. The day is fair. I shall be most happy to drive you in any direction you wish."

"You are most kind, Mr. Monteith, but I have much sickness in my parish at present. I have only called here now for a few moments to offer congratulations on James' recovery. I have still to make a sick call to a distant member of my flock. So I cannot afford to indulge in pleasure today. Accept my thanks for your kind offer."

"In what direction does your duty call you, Mr. Sinclair?"

"Towards Motherwell."

"A splendid road. What is to hinder your going in my motor? I shall be delighted to take you." He threw so much apparent kindness into his manner, that Jeanie thought the offer was made in the kindest spirit.

"No other mode of locomotion could take you to your destination so quickly, Mr. Sinclair," she said.

"I know it, Miss Jeanie. But you understand I may wish to spend a considerable time with my sick parishoner. I could not think of keeping Mr. Monteith waiting."

"My steed will not take cold, sir," said Archie laughing.

"No, but you might. Besides the days are so short now. And you may wish to return to the city before dark."

(To be continued)

—The date for the next meeting of the National Association for the Study and Prevention of Tuberculosis has been definitely decided upon, namely, September 24-30, 1911. The meeting place is Rome, Italy.



AT THE CHURCH



Sunday School Lesson

By Professor Willett

The Vineyard*

The events of the final week of Jesus' public ministry have been preserved for us in somewhat fuller detail and in more definite order of occurrence than other portions of his work. This was no doubt due to the intense interest which the disciples felt in those incidents which brought out the deeper meanings of his life, and the entire contrast in which it stood to the ideas and ambitions of the Jewish rulers.

On the Monday he returned to the city from Bethany, and on the way there occurred the incident which took form in the narrative as the cursing of the fig tree. It is difficult to conceive of Jesus as actually pronouncing a curse upon a tree and destroying it, even for so good a purpose as the instruction of the Twelve. But it may be conjectured that the sight of a fruitless tree would lead to the prediction of its speedy death, and that was the lesson he wished to teach. To the disciples there would be no inconsistency in an act of vengeance on any object which failed to fulfil the expectation of the Lord. And this may account for the baldness of the representation we have. But the Christian world has always found difficulty in believing that Jesus destroyed even a fruitless tree. He came not to destroy, as he said, but to save.

The Events of Tuesday.

The cleansing of the temple, which seems to have occurred on the same day, is placed by the First Gospel in immediate connection with the triumphal entry on Sunday. Then on Tuesday morning, on the journey into the city from Bethany, the withering fig tree was noticed, and the lesson of its death still further enforced. On arrival at the temple, which was the center of the public life of Jerusalem, being at once a citadel, a sanctuary, a university and a bazaar, Jesus was met by the various groups of the religious leaders and questioned on various points in the hope that in some manner he might be entrapped in his speech. This was the great day of controversy in the life of our Lord.

The contest with the authorities of the temple began with a question regarding the right of Jesus to teach in a public manner, which was usually reserved for the men who held the credentials of the temple school. Jesus silenced them by demanding of them in turn their understanding of the work of John the Baptist. They dared not answer his question in public, and so he compelled them to drop the entire matter. But this gave him an admirable opportunity to drive home the lesson of the official unfaithfulness of Judaism. And this he did, in the three parables of warning which followed.

*International Sunday School Lesson for September 4, 1910: "Two Parables of Judgment."—Matt. 21:33-46. Golden Text: "Therefore I say unto you, The kingdom of God shall be taken away from you."—Matt. 21:43. Memory verses, 45, 46.

Three Parables.

These three stories were those of the Two Sons (Matt. 21:28-32), the Unfruitful Vineyard (the present study, with its parables in Mark and Luke), and the Marriage Feast (Matt. 22:1-14). By what seems a singular error, the lesson committee has given the title "Two Parables of Judgment" to the lesson we are considering. In fact it includes but one of the three parables, with an allusion to the ancient tradition of the corner stone, which, however, is in no sense a parable.

The picture of the vineyard given by Jesus seems taken almost completely from the admirable description given by Isaiah in one of his public discourses in Jerusalem (Isa. 5:1f). The culture of the vine both for wine and raisins was so common as to be familiar to all the members even of a city audience. Isaiah told of the careful selection of a fruitful hill for the vineyard. Jesus gives all the other features of the preparation for the place, the protecting hedge, the pit in which the wine was to be trodden out, and the tower for the watchman to stay on guard during the vintage time. Everything was done to make the vineyard a profitable possession.

Isaiah and Jesus.

But at this point the parables of Isaiah and Jesus differ wholly. The prophet pictured the owners waiting in vain for the ground that had been so carefully prepared, to bring forth its crop. Only wild grapes appeared. There was no value in the place, and it had to be abandoned. But in the parable of Jesus the fault is not with the vineyard, but with its keepers. They will not turn over to the landlord the produce of his land. So they must be dismissed, and other men more faithful put in their places. The two parables of Isaiah and Jesus start with the same description, and end with the same condemnation. In both instances it is the Jewish nation that is charged with being profitless to God, its possessor. But in the former the people are compared with the vineyard itself which is unfruitful, and in the latter they are likened to the dishonest keepers, who refuse to make accounting to their employer.

No picture could be more lifelike and convincing than that which our Lord here presents of the long process by which God sought to secure the rightful returns of his care and generous love. One after another he sent his messengers to summon the husbandmen to make report to him of their work, and to turn over to him the produce of the soil. The Old Testament is the pathetic record of the efforts made by God through the prophets to bring the leaders of Israel to some just sense of the divine ownership of the nation. But the treatment they received at the hands of Israel was precisely that of the parable. Stephen in his defense before the Sanhedrin made this clear. "Which of the prophets did not your fathers persecute?" cried he, and pointed out the fact that the history of Israel was one long line of martyrdom and persecution for the servants of God.

The Peril of Truthfulness.

Such conduct could have only one sort of ending. Such men would not hesitate at an act of defiance. Even the son of the landowner would fare no better than the servants who had preceded him. Jesus knew full well all that lay before him of suffering and death as the result of Jewish malice. He could only make clear to them the fact that the future would hold a reckoning for such conduct, and that the proud name which the nation had borne as the people of God would be taken from them and bestowed upon Gentiles, who made better proof of their opportunity. The history of the New Testament church and of Christianity in the generations that followed, to our own time, is the commentary on this prediction.

In Psalm 118:22 there is a reference to Jerusalem, so often best by enemies, and despised by the nations, as the cornerstone of the kingdom of God, marvelous in the eyes of the Hebrews themselves, and of the astonished nations who come at last to see the truth. It is this passage which the Master quotes, as applicable alike to the sacred city of God in ancient times, and to the sacred Messenger, who now comes in the name of the Highest. For the structure which is rearing this neglected corner stone is essential. The talmudic traditions in explanation of this passage in the psalms are worthless. They insist that when the temple was built the workmen repeatedly overlooked a small and apparently inconsequential stone in their search for the great corner stone of the edifice. But that they were compelled to come back at last and take the stone which they had overlooked and put it in the chief place. The figure is sufficiently clear without the labored explanation.

Present Meanings.

It is easy to see how unobservant and dull of mind the Jewish people were in the days of the Christ. But the lesson will have little value if it is a mere complacent review of Jewish annals. The question that is alone worth the asking is this, In what sense are we today as dull of mind and as profitless to God as the Jews of old? It is easy to charge them with folly, the more so as they are not here to defend themselves; and with far more wonderful endowments than the Jews ever received, we are too often content to keep back the fruit of our land from the Great Possessor. Only as the present duty and the present danger are made clear will the story of the Vineyard have value.

Americans never need fear a boycott of their more important exports by the Chinese, according to W. H. Wickham, a business man of Hongkong, who is on his way to London, after passing twenty-two years in China. "The principal products the Chinese get are flour and kerosene," said Mr. Wickham. "They cannot place a boycott on either product, because they cannot get it in any other country. China is becoming a great cigarette-smoking nation, cigarettes being substituted for opium. The tobacco is shipped from the United States and manufactured in China. Cigarettes are carried on men's backs far into the interior. The prices are high, but the Chinese pay them."

—It is estimated there are 10,000 automobiles in use in the state of Kansas.

Church Life

—To get a good start on the new year, let every pastor come home from his vacation and take an offering for Church Extension.

—Have you read the advertisement of the Bethany Graded Sunday School Lessons? Do not overlook it. Study it in detail. No series of lesson helps of such artistic, scientific and simple excellence has ever been offered the Disciples of Christ, or is likely to be offered.

—Springfield Disciples are making extraordinary preparations for the Illinois Convention next month. All the state will be welcomed. Chicago, especially, will try to send a good delegation. The date is more convenient than it has been for some years. Let us tax the generous hospitality of the capital city brethren!

* * *

Bert Wilson has resigned the pastorate of the church at Cook, Neb.

W. D. Barth has resigned as pastor at Corydon, Ind. He will leave September 1.

The association of Mason county, Ky., churches held its annual meeting at Sardis recently.

By the will of Mr. Nelson A. Mansfield, the Christian church of Niantic, Ill., is bequeathed the sum of \$1,000 and a town lot.

E. S. Farmer, of Rochester, Ind., preached the baccalaureate sermon for the graduating class of Rochester Normal College on Aug. 7.

The Evanston, Ill., church has set Sunday, September 18, as the date of dedication of their new church. O. F. Jordan is pastor there.

George B. Ranshaw, formerly secretary of the American Missionary Society, has accepted the pastorate of the church in Elyria, Ohio.

The Salamonia, Ind., church celebrated its sixty-seventh anniversary August 14. A number of the former pastors of the church were present.

B. W. Tate, pastor at Homer, Ill., and his wife were given a surprise party, a nice purse and a godspeed on their vacation by their congregation last week.

The church at Virden, Ill., is about to erect a twenty thousand dollar house of worship. The pastor, H. J. Hostetler, is pushing the enterprise.

Secretary Edgar W. Allen, of the Foreign Society, and his father, H. W. Allen, occupied the pulpit of the Elyria, O., church jointly on August 14.

The home of E. J. Willis, pastor of the Kirksville, Mo., church, is sorely afflicted in the critical illness of his wife. Many prayers will ascend for her recovery.

Wesley Hatcher of Kentucky has been called to the pastorate of the West Side Church of Dayton, Ohio. It is expected by those in touch with him that he will accept.

Congregations at Knox City, Truscott and Benjamin, Texas, are coöperating in a camp-meeting at Truscott. A large attendance is reported. W. S. Haynes is the evangelist and C. E. McVay the singer.

The Little Flat Rock, Ind., church will celebrate its eightieth anniversary by a "Home Coming" on September 4. Secretary Stephen J. Corey will be the principal speaker. M. S. Long is pastor.

Milo T. Atkinson, recently pastor of the Fifth Street Church, Cincinnati, was stricken ill following a funeral service at which he officiated. He was removed to the hospital for an operation.

Dr. Bruce Brown, pastor of the Dean Ave. Church, Spokane, Wash., is conducting a series of outdoor meetings these summer evenings. His subjects are popular, announced with clever alliteration, and the services are attracting large audiences.

The church at Corning, Iowa, under the leadership of Pastor O. W. Winter is progressing through the summer despite the hot weather. Additions are reported frequently. A meeting will be begun September 18, led by C. E. Chambers of Ottumwa, evangelist.

F. D. Ferrall, who has done an admirable work in leading the church at Bloomfield, Iowa, during the past five years, has resigned to accept the pastorate of the church at Shenandoah, same state. More than 300 persons have been added to the church in Bloomfield during Mr. Ferrall's ministry.

N. L. Collins preached on the subject, "Where does the soul go immediately after death?" to his congregation at St. Augustine, Ill., recently. In the evening a special service for farmers and threshers was held. This sounds as if this pastor was connecting the life that now is and that which is to come in a wholesome ministry.

The congregation of the Central Church, Youngstown, Ohio, has invited W. D. Ryan, late of Ashland, Ky., to its pastorate. Mr. Ryan is among the most efficient of the younger pastors among the Disciples and will do a large work in the new field in case he accepts it. W. S. Goode was formerly pastor there.

One of the fruits of the southern California convention, held this month in Long Beach, is the resolution of the churches of the state to aid in building a big house of worship for the Long Beach congregation. This is the annual convention city, and the present home is not adequate to the needs either of the convention or of the local congregation. F. M. Rogers is pastor there.

H. H. Peters of Eureka has served as superintendent of Christian Endeavor in Illinois for three years. He has been handling this work in connection with his work as field secretary of Eureka College. He closed his work as superintendent of C. E. August 1. His successor will be chosen by the state board at the next regular meeting. This office is non-salaried and the funds for expenses are never adequate for an aggressive campaign. Just what will be done with the work is a question.

J. P. Rowilson takes the church at Tiffin, Iowa. Mr. Rowilson has been supplying this

Now—

the question reduces itself to just this:

Are you willing to trust to chance in buying soda crackers, or are you going to assure yourself of getting the finest soda crackers ever made—

Uneda Biscuit

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NATIONAL BISCUIT COMPANY

pulpit in connection with his work in the University of Iowa the past year. He has now bought a strip of ground, he says, and will put up a home on it. The Tiffin church is one of Iowa's strong rural congregations. Mr. Rowleson recently received the compliment of a vote by the Perry, Ia., church board recommending that he be re-called to the pastorate of that church. He was pastor there a dozen years ago, following Editor C. C. Morrison, now of the Christian Century.

The publicity committee of the Illinois convention, to be held in Springfield, September 12-16, has made arrangements with the daily press of the city to report the doings and sayings of the convention in systematic detail. This is admirable enterprise. Every church board is asked to send the names of the heads of families of its church to J. W. Street, Chairman Publicity Committee, with 25 cents for each name, and the daily paper will be sent each day to each address. Here is a chance to bring the convention to the entire congregation of every church in the state.

The officials of the church at Sheridan, Ind., used an entire page in the local newspapers advertising the laying of the corner stone of the new Christian church structure for Thursday, August 11. The page was of standard size and in the advertisement was featured the appearance of the special chorus formed for the occasion. It is believed the use of newspaper space at paid rates for this particular purpose is original with this church. The board which had charge of the advertising feature reports that good results were received, and it is probable that the page ad will lead to further use of the newspaper in that section to advertise church affairs.

An interesting diversion from the regular series is that adopted by the church at Petersburg, Ill., B. H. Sealock, pastor. In-

stead of the sermon of the pastor a lawyer spoke one Sunday evening on "The Law as a Life Work." On subsequent Sunday evenings the County Superintendent of Schools spoke on Teaching; an editor spoke on the Newspaper; a doctor on Medicine; and a politician on Public Service. The last number of the series will be Mr. Sealock's address on "The Challenge of the Ministry." This is the true spirit in which the church's work is to be done. Mr. Sealock is planning progressive things for the Sunday-school the coming year.

E. H. Clifford, minister of the Fourth Church, Indianapolis, has resigned and will close his work there in October. The change of population in the immediate vicinity of the Fourth Church caused by the moving in of a large number of colored people has so limited the field of the church that it will no longer attempt to support a man in the field. Mr. Clifford is a graduate of Butler College and has been prominently connected with the Christian Endeavor movement in Indiana in both the Disciples' church and in interdenominational work. He is at present state superintendent for the Disciples for Indiana. Some good church will do well to call Mr. Clifford to its pastorate.

It seems right that especial attention should be called to the self-effacing program carried on by F. F. Walters, pastor of the First Church, Joplin, Mo., in seeking to bring about a reunion of his congregation and that of the Central Church, the latter a congregation which had become disaffected in the First Church three years ago. By eliminating himself in the interest of reunion, Mr. Walters consummated the purpose which he had set himself some seventeen months ago. The pastor of the reunited church will likely be Mr. Miller of the Central Church. Mr. Walters' purpose to enter the evangelistic field will result in many calls, no doubt, to good opportunities for meetings. We hope, however, that he may shortly be lo-

cated in a pastorate.

Casper C. Garrigues, pastor of the Hammett Place Christian Church, has decided to withdraw his resignation tendered a month ago to his congregation and remain with the congregation indefinitely. The pastor offered his resignation because he thought the congregation was not aggressive enough in getting a more serviceable church plant in keeping with its growing needs. The congregation woke to this fact and made every possible effort to induce Pastor Garrigues to withdraw his resignation. The final inducement was the appointment of a church building committee, consisting of Chairman W. D. Cree, W. W. Dowling, H. M. Lineberger and Edward S. Baldwin. It is the intention of the congregation to sell its present church site, which is valued at \$10,000. A new church site will be selected and building plans will be pushed.

The official board of the Mt. Healthy, Ohio, church of Disciples has recommended the following resolution to the church for action:

"Be it resolved that the church of Disciples of Christ in Mt. Healthy receive into full membership those of other Christian denominations who present satisfactory evidences of Christian character and good standing in other bodies, irrespective of their mode of baptism."

This is an encouraging sign. The church there has discussed this step for some time with much deliberation. The proposal to really practice Christian union with other Christian people is now presented to the church by the officers with a clear understanding of its significance. The church regrets that the pastor, N. L. Sims, is determined to relinquish the work there that he may pursue his studies at Columbia University. Mr. Sims is thoroughly in sympathy with the proposed step in the direction of Christian union.



DRAKE UNIVERSITY AND CAMPUS

Drake University is twenty-nine years old, has eleven buildings devoted exclusively to school purposes, employs more than 150 instructors, and has an annual attendance of more than 1,800 students. The University is located in the best suburb of "Beautiful Des Moines," with easy access to every point of educational and religious interest in the city. Library facilities are unexcelled in the West, living expenses are moderate and opportunities for remunerative employment are unusually good. School is in session throughout the year.

THE COLLEGE OF THE BIBLE

The Bible College of Drake University was established at the opening of the school in 1881. It is

free from the limitations of man-made creeds and sectarian domination; has a faculty of earnest scholars, each an expert in some branch of Bible study; maintains that spirit of loyalty to Christ which leaves the mind free to "prove all things and hold fast to that which is good"; has organic union with a large and rapidly growing university and affords an opportunity of hearing in lecture or recital many of the most famous world characters. Des Moines is an educational, artistic, industrial and religious center.

MEDICAL MISSIONARIES

Drake University has more Medical Missionaries in the field than

any other of our schools. No other institution in the Brotherhood offers the advantages to be found at Drake University. The College of Medicine of Drake University is standard by every test applied to such institutions. The training of the medical missionary in the College of Liberal Arts, the College of the Bible and the College of Medicine assures the best preparation for complete service.

Scholarships for Bible College Students

Free scholarships are provided by the university and its friends for all students preparing for the ministry or the mission field.

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Drake University, Dept. E, Des Moines, Iowa

Notes from the Foreign Society

George W. Brown reports a safe voyage back to his station at Jubbulpore, India. The workers are very glad to have them back once more.

Dr. Jennie V. Fleming states that the attendance at the hospital in Damoh has been large. There is much sickness there right after the rainy season.

D. O. Cunningham, Harda, C. P., India, writes that they are having a scourge of cholera. Those attacked live from twelve to twenty-four hours. The suffering is intense. He adds that the missionaries are all well.

A conference of missionaries, of both the Foreign Society and the Christian Woman's Board of Missions, was held August 9 to 11, at the Missionary Training School, Indianapolis. Thirty-five missionaries were in attendance. The conference was most helpful for inspiration, plans for future work, and association.

The Foreign Society will have a splendid exhibit of literature and curios from heathen lands at the Topeka convention.

F. M. Rains and wife sailed on the 12th to visit Australia, India, Philippine Islands, China, Japan, and Africa. The missionaries are eagerly looking forward to their coming.

Annual Meeting in Pike County, Illinois

I recently had the privilege of attending the county meeting of the Christian churches of Pike County, Illinois. More than 100 delegates registered, and quite a number that did not come as delegates were present. Pike County has nineteen churches of our people and these churches exert a great influence

throughout the county. They are thoroughly missionary and interested in every good cause. The county meeting was held in Milton. This is the house of Mr. C. E. Bolin, who is a kind of lay bishop of Pike County among our people. He was an honorable member of the last session of the legislature in Illinois. He will be re-elected and ought to be. The Pittsfield Christian Church is the strongest religious organization in Pike County. W. H. Cannon is the pastor. Pike County is his boyhood home. He knows everybody and is universally popular. The Pittsfield church is raising \$1000 toward the endowment fund of Eureka College. Mr. Bolin of Milton also made a good pledge.

H. H. PETERS.

Church Extension Notes

During the month of July the board paid the following loans: West Liberty, Ky., \$1,800; Coffeeburg, Mo., \$1,000; Harvey, Ill., \$4,000; Tacoma, Wash. (Roosevelt Heights Church), \$400; Brooklet, Ga., \$350; Pecos, Texas, \$4,000. This makes 99 loans closed this year for the first ten months aggregating \$172,740. This is a larger number of loans and a greater amount of money than the board has ever put out in any single year.

On the first of August there was \$813,212.07. A little over \$40,000 is needed to reach \$850,000 of a permanent fund by the time of the Topeka convention. If we get \$40,000 in our annual offering we will reach \$100,000 of new receipts this year.

On account of the low condition of our treasury at our board meeting on August 11 the following churches asking loans had to be carried over: Irving Park, Chicago; Sixteston, Mo.; Alamogordo, New Mexico; Chester, W. Pa.; Nampa, Idaho; Oak Grove, Mo.; Madras, Oregon; Eugene, Oregon; Ellsberry, Mo.; Figueroa St. Church, Los An-

geles Calif., and Bennett, Neb. Several churches asked for an increase of loan which could not be granted.

At this meeting August 11, another good friend of church extension proposed to give the board \$10,000 on the annuity plan. The annuity fund has received 281 gifts and amounts to \$283,550. This amount is included in our total assets of the permanent fund. Our annuity fund has now built 151 churches.

The gain in individual receipts is \$31,305, principally in annuities, new name funds and bequests. Most of these gains are regular, showing a deeper interest in church extension work by our business men.

A great many brotherhood societies are ordering literature for their men's meetings, showing that they are interested in working up good offerings. Some of them are having debates on the subject, "Resolved, That Church Extension is a Failure." It is hoped that the negative side will win. It would be about as hard to prove that the Church of Christ is a failure as to prove that church extension is a failure.

During September the corresponding secretary will address the conventions of Eastern Pennsylvania, New England, Delaware, Maryland and District of Columbia, West Virginia, Tennessee and Kentucky.

Great interest is being shown in the annual offering in September by the number of churches that are ordering supplies. Many encouraging words are being written by our pastors to the board at Kansas City. We trust that the offering will sweep ahead of last year. There is need of gains because only 1,318 churches participated in the offering last year. We should have 2,000 contributing churches this year.

G. W. MUCKLEY, Cor. Sec.

"STRENGTHENING THE CORDS"

By E. L. Powell

Church Extension means "strengthening the cords and enlarging the borders of Zion." To build a church or to help others to build one is to furnish an environment for spiritual life. It is to establish a "plant" whose output is character. It is setting up an establishment for the transaction of the King's business. I do not see how it is possible to overestimate the importance of the work of Church Extension. It appeals to the practical man, for as a business proposition its claims are beyond dispute. It appeals to the sentimental man, for the pathos of the homeless goes straight to the heart. It appeals to the enthusiastic man, for as he thinks of its possibilities his heart beats quicker and the vision of a world conquered for Christ becomes more real. It summons us by its logic, its pathos, its practical achievements, its possibilities. No congregation, knowing the blessings of a church home, and what it means for the individual and the community, has a right before God to withhold hearty and generous support. We dare not sidetrack this great enterprise. It stands on an equality with any undertaking in the kingdom of God's work. Let us not be indifferent to the tremendous responsibility which rests upon us as respects this supremely important business.

Louisville, Kentucky.

The Essential Significance of Graded Lessons

RULING PRINCIPLE

The new education puts the pupil at the center and requires the instruction to be adapted to his needs. The history of education shows that the pupil for a very long while was denied this central position. The question of interest belonged to the instructor, not to the instructed. But modern education entirely reverses this. The nature of the pupil, and the consequent needs of the pupil, receive first consideration. Modern psychology, particularly the study of the child-mind, has shifted the educational center from subjects to persons.

BEGINNERS

The series begins where the child's conscious thought always begins, with the parental idea, and presents God to the child-mind as the heavenly Father, and leads it to the conception of this divine fatherhood through the simple and familiar relations of the child to its earthly parents. The very reading of the topics which are the subjects of the lessons in the course for Beginners is like sweet and simple music, and to any heart capable of appreciating the simplicities of truth it will indicate how natural and simple religion is as belonging to the very nature of the soul, entering into its most germinal development and working itself out in all the processes of growth.

PRIMARY

In the Primary grade the same simple but great themes touched upon in the Beginners course are continued, but just sufficiently developed to correspond to the growing capabilities of the child's mind, including, but not going beyond the widening circle of the child's extending associations and experiences. Nothing is forced in upon the child that is unchildlike in character; truths which the child can comprehend and that have natural place in his life are presented and repeated with that reiteration which the child's mind requires, while the teacher is content to wait for the germination and silent growth of the simplest seeds of truth in the child's heart.

JUNIOR

In the Junior lessons the pulse of life begins to throb more strongly. The great subjects of religious thought begin to enter; the simple introduction to the great story of history begins; the wonderful stories of the Bible begin to exercise their fascination; duties growing out of natural relationships are recognized; the choice of good and evil, and the fateful results of such choices, are made to be seen and felt; and the thought of God's providence over individual life is given manifold illustration in the biblical stories. In the fourth year of the series a more careful study of the briefer of the four Gospels is entered upon, followed by a study of the most striking incidents described in the book of Acts, and closing with stories from that larger book of Acts, the lives of later Christian missionaries.

INTERMEDIATE

Here we find ourselves where adolescent life begins, when the child ceases and the man begins; when the stirrings of those ambitions which are to issue in great deeds begin to manifest themselves; when the sympathies and affections become more intense; when the great choices and decisions are made; when the heroic spirit becomes dominant and when ideals are set up; when the great temptations open their deadly assaults; when the reason begins to exercise itself: a period of strife, and tumult, and strain, of high resolving, of deadly peril, of glorious victory. To this fateful period our new series of lessons comes with definite and intelligent understanding. Christ forever knocks at the door of life in every stage, but more distinctly and strongly does he knock at the door of the heart of youth at this period than at any other time.

SENIOR

This is the period for constructive study. It is the altruistic period of life and its spirit is optimistic. The individual begins to define his relations to others and the duties growing out of those relations. The sense of obligation and responsibility grows, purpose becomes more definite and the formulation of a life program is undertaken. Consequently the steady aim of the study and instruction in this period is to help the pupil to find his place and work in the world.

NEW CONCEPTION

The new movement is the outgrowth of the larger conception of religious education. According to this new conception the factors entering into the process are much more varied than was formerly supposed. All truth belongs to religious education, from whatever source it may be derived. Moreover, the aim of all genuine education is the production of sound character, and all instruction must be directed to this purpose. Consequently into these new courses is to be introduced the study of great characters other than those included in the Scriptures. And the moral heroes of every generation will be summoned to illustrate and impress the great elements of noble character.

THE BIBLE

The Bible is used as the most valuable material in moral and religious instruction; and it is used with discrimination, with a clear understanding that we must select from it in the progressive education of the child such material as answers to the needs of the child at the various stages of his growth. The Bible is a great storehouse of spiritual food, but in its stores is food for the little child and the strong man. Henceforth we are to give to the child only that which belongs to the child and to the man only what belongs to the man.

Samples of BETHANY GRADED LESSONS Sent Free to Ministers, Superintendents or Teachers, upon application.

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